THE CONTACTS OF CIVILIZATIONS

alike at the time they were enunciated, yet the old 01 and trained teachers prevented their becoming anything

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theory. Private efforts, both French and Annamite,

to

supplement the state's defective system.

The most ambitions educational move Beau made the

of the University at Hanoi. Japan had begun to students, who were also drawn to the University of Hong-Kong.

Aanamites found it far too expensive to send their to in France. Beau realized that if Indo-China did not provide

educational facilities there would be an exodus of

by

coming under foreign influences, might become a political

for

the colony. Attracting Chinese students to the University's prestige in Annamite eyes. He in no

University in the Occidental sense of the **word**, only a

for

interpreting Western ideas to the Aimamites. This project,

understood by colonials and natives alike, was received

hostility by the former, and with enthusiasm by the latter.

The colonials thought Beau's move to conciliate the gentsia most ill-advised. They felt that the **Annamites** by the University's pretentious name^ and that it

to

 \boldsymbol{teach} them Western notions of political liberty. Beau replied

education was no longer a purely academic question,

political events had forced it into the foreground, It

to permit the **intelligentsia**, to evolve uader **the** French

their traditional culture as the bask of and m*an over-rapid transformation. The interpreted by both sides as proof of on a variety of causes, War to pressure, but some critics went **the** to the educational system, notably ia Qxrii^'Chiim, was culpable. What, after all, was die aim of in a? If it were granted the of to to be undeistood^ little be the in XadbX^&ML On this It not be for a Frenchmen to for to letm **Fnsocfc?** Even where the it did little to pronnite or Tie Itaendh had in to the of but

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